

So why bother with the Dajjal?

By Sheikh Furqan Jabbar

Imagine an era which is steeped in lewdness and frivolity. One in which the knowledgeable will be few and the ignorant are many. According to the Prophet (peace be upon him) such a world is really set to exist, it will be one in which the antichrist aka the Dajjal, will make himself known and herald an era of supreme misguidance.

The magnitude of as well as the need to discuss the Dajjal is perhaps summed up in an authentic narration from the Prophet (peace be upon him) in which it is explained that there has not been nor will there ever be any creation between Adam (peace be upon him) up till the Hour (i.e. the point where all of mankind will be resurrected from their graves in order to judged by their Creator), a creation that has more of a negative impact than the great Dajjal [1] (in essence implying all of human-existence).

Given this information, what is perhaps even more alarming is that the Dajjal is only decreed to live upon the earth for a limited period of time; specifically forty days (one day is said to be like a year, one will be like a month and one will be like a day) [2] It therefore goes without saying, that the havoc that will be wreaked upon the earth by the Dajjal during this finite period will be so substantial that it will eclipse every kind of evil spread by man until the moment he is decreed to appear.

Even more alarming than this is that the calamities that will be brought upon the Dajjal's arrival, were likened by the Prophet (peace be upon him) to the trials of the grave. [3] The trials of the grave mark the discerning point where a person will discover their place in the afterlife (depending on whether he or she is able to successfully answer the three question asked to him by angels). So distressing will this moment of being questioned in the grave be that Uthman (may Allah be pleased with him), the third caliph of Islam, used to burst into tears when reflecting upon those critical moments. [4] As well as indicating the direness of the situation heralded by the Dajjal's eventual coming, the Prophet's (peace be upon him) comparison of the trials of grave to the trials of the Dajjal gives a basic indication that the trials brought about by his coming will become a means to expose a person's final fate in the hereafter.

More to point, mentioning the Dajjal and reminding others of him was a tradition of the prophets; so important is he that every single prophet warned their people of him [5], as it was a prophetic practice, it therefore behooves us (i.e. those who should aim to follow in their footsteps) to make mention of him also. Lastly, it was said that by the Prophet (peace be upon him) that "the Dajjal will not emerge until people no longer mention him." [6] That is, the conditions for the Dajjal's arrival will be most suitable when the world is ignorant of him and he is no longer a topic worthy of analysis and discussion.

Sheikh Furqan Jabbar is an instructor with AlKauthar Institute. He will be teaching the “Worst of the Worst - The Study of Satan, Pharoah and Dajjal” course in Sydney on the 7th and 8th of July and in Brisbane on the 14th and 15th of July 2012. Further details can be found at <http://www.alkauthar.org>

[1] Muslim

[2] Muslim

[3] Bukhari and Muslim

[4] Narrated by al-Tirmidhi, 2308; Ibn Maajah, 4567; classed as hasan by Al-Albaani in Saheeh Al-Jaami', 1684.

[5] Bukhari and Muslim